THE WOMEN'S

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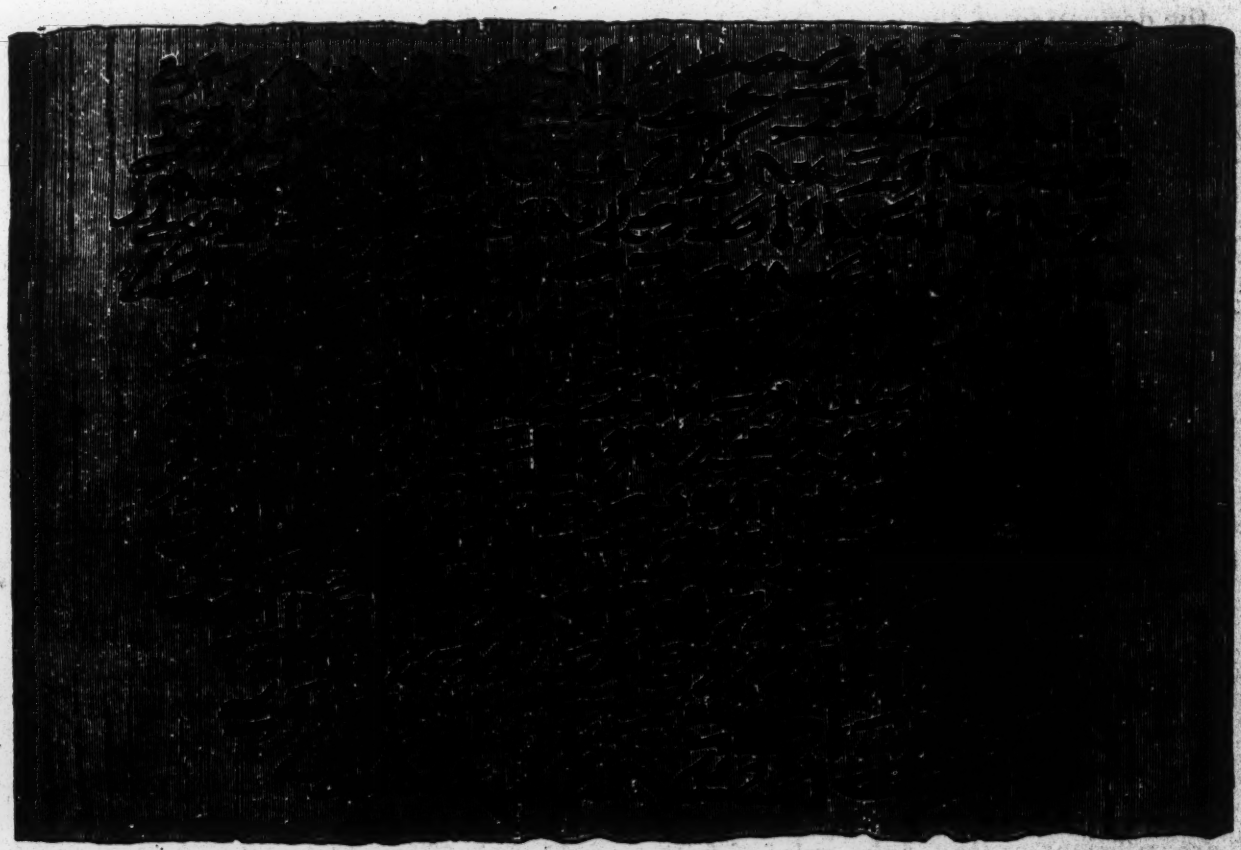

ANCIENT EGYPTIAN MANUSCRIPT.

THE foregoing cut represents a very ancient moral tract composed under the Fifth Egyptian Dynasty, by Prince Ptah-hotep.

The ancient Egyptian language was related to the Semitic family of languages. It underwent little change until it became Coptic, which latter term was applied to it after the people became Christians.

Under the Ramses family many Semitic words were introduced, and when the language was named the Coptic, great numbers of Greek words were brought

in to supply religious terms.

For written documents on papyrus. a running hand or common form of the hieroglyphic, was generally used.

The first syllable of the name of the writer of this antique manuscript, viz: Ptah, refers to the great principle of intellectual power as developed in the ancient worship of Memphis. And as the names of Osiris and another divinity occur in the manuscript, yet continually implying the idea of one God; the great life-giving and intellectual powers may be here combined. But whatever may be said of ancient Egyptian deities, the Christian knows that his Father, the "great architect of the universe," is the author of all power, intellectual, moral and spiritual. S. M.

WHO ARE THE COPTS?

BY REV. WILLIAM HARVEY, OF CAIRO, EGYPT.

There is difference of opinion as to the derivation of the name Copt, but it is generally regarded as a derivitive of the Greek Ægyptos. The Copts claim to be the direct descendants of the ancient Egyptians, and that while other natives of the country intermarried with Greeks, Romans, Nubians and Abyssinians, they remained a separate people. At the time of the Mohammedan conquest, A. D. 630, the Arabic historian Macrizi gives the number of Copts in Egypt as two millions. Persecution and other causes have reduced their number so much that at the present time they do not exceed 250,000. Most of the scribes and book-keepers of the government were and still are Copts, while the majority of them are merchants and tradesmen,—comparatively few are farmers.

WHAT DO THEY BELIEVE?

They deny that the Holy Scriptures are sufficient as the only rule of faith and practice, and therefore regard the writings of the Fathers of almost equal authority.

They claim that their church was organized by the Evangelist Mark, who preached first in Alexandria, and for this reason the original patriarchate was called the Patriarchate of Alexandria. In A. D. 1077, the fifty-sixth patriarch Abd-d-el Meseeh (the servant of the Messiah) transferred the official residence to Cairo, where it is at present.

They believe that Jesus Christ was born of the Virgin Mary, and that his divinity was united to his humanity, so that he was really God and man. And yet they claim that he had only one nature and one will. When questioned on this subject, they explained by admitting that Jesus was truly God, but do not admit that he was human just as other men, but that he only appeared to be a man.

They believe that he came to save Adam and his seed from original sin, not actual, as deliverance from the latter is obtained by believers through fasting and good works.

The soul of Jesus Christ in union with his divinity is said to have descended to hell, the gates of which he broke, and liberated the souls of Adam, Eve and all who were imprisoned, whom he restored to Paradise, which they say, was the earthly one from which Adam and Eve were expelled.

They hold that neither the souls of the righteous go to heaven at death, nor do the souls of the wicked go to hell; but that they remain in a separate state until the resurrection. And although they do not hold the heresy of purgatory, prayers and masses are said for the dead. Visits to the tombs of departed friends are made, prayers offered and incense

burned by the priests. Special blessings are believed to be enjoyed by those who visit the tombs of saints, martyrs, and especially the tomb of Jesus Christ.

They observe seven sacraments. Infant baptism is observed by Trine immersion accompanied by exorcism and anointing with holy oil. They regard baptism as regeneration. On confession of sin the priest dispenses pardon, on condition that the person do penance by bowing a specified number of times. Monks merit superior blessings, bishops are unmarried. A married man may become a priest, but if the priest or his wife dies neither of them can marry again.

MODE OF WORSHIP.

The church buildings are nearly all on the same plan—a rectangle divided into three or four compartments. The temple or chancel forms the chief compartment at the eastern end; and it is separated from the compartment west of it by a wooden panel work extending across the building. In the centre of this partition is a door over which a curtain is suspended, and within is the altar, built of brick, upon which the priest celebrates the mass. The compartment adjoining this is separated, by a screen of lattice work, from the other parts of the church, and is set apart for the officiating priests, their assistants and the chief men of the congregation. West of this is the third division, which is occupied by the men and boys, while the fourth compartment is either west of the former or at the side of it, and is the court of the women, who are concealed from view by a screen of lattice work. In some of the modern churches the women occupy the gallery, which is also protected by a screen.

They have three different liturgies. The first was composed by St. Cyrillus which is peculiarly theirs, as it was not borrowed, as were the others, from the Greeks. It is used only once a year—on Friday before Palm Sunday. The second is called St. Gregory's and is used on Christmas and Easter. The third bears the name of Basileus, and is used on all other occasions. These are all in the Coptic language, as no other is allowed to be used within the inner court or temple.

Public worship is begun by the officiating priest calling to his assistants, who are boys, and to areefs or blind men, to repeat certain psalms. This they do as fast as they can articulate. When one finishes the psalm assigned him, the priest gives him another, which he rattles off in the same way, until the specified number of psalms have been distributed among the company and repeated. After repeating a number of prayers, the priest puts on his robes, and at the same time mumbles a petition with each garment. He then goes to the altar, and pronounces the word "Kuddas"—Mass, and repeats the liturgy in Coptic, which the people do not understand and only a few of the priests.

The priests are usually ignorant men, knowing little or nothing of the Bible, their chief qualifications for office being ability to read the liturgy in Coptic and pay a proper fee to the bishop. Many seek the office in order to obtain exemption from military service. And as their moral character does not recommend religion, the people are not only left in ignorance, but they are encouraged by the example of their spiritual guides to go on in sin. The consequence is that the Copts are addicted to the same vices as the Moslems, and are often even worse than the followers of the prophet in drunkenness and its attendant vices. In a few places the people have become so far enlightened by means of the printed bible and the influence of the missionaries that they have compelled the priests to remove the pictures from a few of the churches. Some after having made frequent attempts to introduce reforms within the church, at last gave it up as a

hopeless task, left the church and professed their faith in the Evangelical church, in which there are now upwards of three thousand members.

THE GOSPEL MACHINE.

"Behold I say unto you, lift up your eyes and look on the fields, for they are white already to the harvest."

HAS there ever a time in the world's history that these words were more appropriate than now? The church is the gospel machine by which God accomplishes the work of reaping the fields of this world, and gathering the grain for his garner.

It was not organized merely for the purpose of providing comfortable houses of worship, where the attendants may come, and sit down, and listen to sermons; attend meetings of prayer with an occasional feast of sealing ordinances. These appointments only constitute the preparation for the great and glorious work of gathering in a harvest for God.

This machine is brought into active work by the well adjusted parts working in harmony; every part doing its work as God has appointed. The members of the church represent the different parts; and by this analogy, we readily see that all are needed to make its work perfect; and all must be in their right places, and are useful in their places, if for nothing else but to try the power of the other parts, to move them along.

The ministers and elders are the driving wheel, the missionary society the great driving chain, and other societies of the church make up other chains of driving power; *each member* of these societies representing a *link* in the chain.

The Sabbath School is the great repair shop, from which new supplies constantly come to take the place of such parts as are worn out.

There has been much improvement in this church machinery. It was once the mere reap-hook of individual effort, in a very limited field, but the great wilderness of the world has been opened up, and it is now one vast field of ripened grain, waiting to be gathered by this reaper, so improved as to give work to every member of the Christian church.

For a church to be idle in the matter of mission work is like setting a reaping machine down beside a field of grain and leaving it there to rust and become useless while the grain falls and is lost.

And what of the idle church members who represent the breaks, clogs and disarranged parts of the machine?

Let every one ask himself, am I an active wheel, a running belt, or driving pulley, by whose assistance this church is doing her whole duty in gathering a harvest for God's garner?

Let us all keep this thought before our minds—that we are organized for aggressive work, and not to sit idly by, enjoying the church privileges while others endeavor to do, in addition to their own work, ours too.

We need the church ordinances to give renewed vigor for work. These are as an oil to keep this machine in good running order; and a neglect of attendance upon them causes friction in our work, which will mar the machinery, and if the oil of the Sabbath service and the prayer meeting does not stir up greater zeal, and a desire to do more work for Christ, then we should examine and see if the dust of the cares of this life has not so clogged the oil receptacles that the oil fails to penetrate to the proper bearings, and finding it thus, clear the dust away, so that we may indeed be aroused to the duty that neglect has long hidden from our view.

What is the important work of the church—how to best accomplish that work, and what part has God given me to do; are questions that should occupy the mind of every professing Christian.

None should feel satisfied unless doing something for the advancement of Christ's kingdom.

All have a part in this great machine of God's appointing. Some may only be a pin by which a wheel is held in place; others may be associated together as a driving chain, each one being only a link in the chain, but you will readily see that the small key, by which the wheel is held in place, or the single link in the chain, is all important. Take the pin from its place, or a link from the chain and disastrous results will follow. Unless these wear out in the work, God always give another to take the place, as he never leaves himself without a witness for the truth.

There is a great difference in the parts of this machine lying idle, or wearing out. The first becomes rusty from disuse, and sometimes unfit to take a place with the others, but that which wears out in service seems to grow brighter and brighter and takes on a polish which has been refined by being oiled by the spiritual influences of work for God.

As was first stated, "The work of the church is to give the gospel to others." In short all are missionaries, or ought to be.

To become interested in missions is one great need of many professing christians, and to be well informed in regard to what is going on in the mission fields is absolutely necessary. Our Missionary Magazine and church papers should be in every home in the church; and the next best thing is to invest some of the money God has given in this work, accompanied by our prayers. Where there are investments there will be an interest manifested upon the part of those who make them. In proportion to the investment will the interest be.

But let us inquire how to know the amount of these investments? God does not count as we do. He asks us only for an amount in proportion to that which He has given. Every one can give his prayers, and every one can give ot the money God has given.

The poor christian is sometimes able to give a larger amount into God's treasury—though it be but a farthing—than the rich, though he puts in his hundreds of dollars.

God counts the quality as well as the quantity of our offerings to him.

Those who do for God's cause only just what is convenient cannot expect Christ's commendation of the poor widow.

I have thought that this was the difference in the offerings of Cain and Abel. The value of Cain's offering may have been intrinsically greater than that of Abel, but it was not given in the right spirit, and perhaps as it was more convenient for him to give what he could spare, of the fruits of the ground, instead of the appointed sacrifices, which might have cost him something he was not willing to do this, hence the rejection of both him and his offering.

Let us all then be ready to take our place in this great and grand work, with a desire to be used as a part of his machinery, and also with a prayer that the oil of the Holy Spirit may be poured out upon us; for by this only are we prepared to do an acceptable work.

May none of us rust out, but all wear out in faithful service for God. And when the links drop out by constant wear, as the parts of this machine have filled their mission here, then will they all be gathered up and each one remolded. The dross of sin being taken away and the metal being purified, it will not be used for work, but for employment in that better world, where

rest is given instead of toil, joy instead of sorrow.

There we may receive the much desired plaudit of, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

MRS. A. L. SMITH.
Princeton, Ind.

THE LOST JEWISH BOY.

A ROMANCE OF THE BENI-SUKHR ARABS.

REV. H. H. JESSUP, D. D.

ABOUT twenty-three years ago a Jew named Oslan came from Baghdad to Damascus, leaving his wife and children in Baghdad. Soon after, his wife gave birth to a son and named him Ezekiel. The husband decided to remain in Damascus, and after five years sent for his wife to bring the children to him. So in due time she set out with the caravan of the Arab tribe of Akeil, taking the road through the Djoul wilderness. On their way they fell in with the encampment of the tribe of Beni Sukhr and encamped near them, pitching their tents for the night.

About nightfall a terrific cyclone burst upon the camp. Tents were torn from their fastenings, shrubs and trees rooted up, the sand filled the air and the wind scattered the baggage and belongings of the travelers, and among the missing property was little Ezekiel, the son of Semha. She and the Arabs searched for three days and found no trace of him, and then she resumed her journey to Damascus, sad and disconsolate, with the Akeil tribe, who struck their tents and accompanied her. On reaching Damascus she told her husband of the sad calamity which had befallen Ezekiel, and together they bewailed his loss and numbered him among the dead.

Now it happened that on the second day after the sand-storm a Bedawy woman named Hamdeh, of the tribe of Beni Sukhr, when walking outside the camp, heard a child's cry, and found little Ezekiel nearly buried in the sand. She took him home to the tent of her husband, the emir Mohammed Kasim, cared for him, named him Najib Faris and brought him up as her son, knowing nothing of his history or parentage. When Najib reached the age of sixteen a Mohammedan hajjam (a cupper and circumciser) visited the camp, and the Bedawy boys were assembled for circumcision, and he was among them. When it came his turn the hajjam exclaimed, "He is already circumcised in the manner of the Jews." Hamdeh then remembered that at the time Najib was found a caravan passed them, in which were Jewish women and children. She then told her husband Mohammed and Najib of this fact. The news flew throughout the tribe, and the Bedawins began to laugh at him and call him Bedawy Jew, and ridicule him. He bore their insults, however, with patience, until he had reached the age of twenty-three. In May, 1890, he left the tribe of Beni Sukhr at Khaibar, near Medina, in Arabia, and came northward to Mezeirib, east of the Sea of Galilee, on a swift dromedary, with a single companion, making the thirty-two days journey in sixteen days. At Mezeirib he was not long in finding out the highway to Damascus, and he entered the city clad in his Bedawy attire, carrying his mizmar (shepherd's pipe), with which he had

been wont to awaken weird minor melodies in the Arabian desert. He went at once to the Jewish quarter and made himself known. The rabbi made a ceremonial examination and found that he was circumcised according to the Jewish rite. The Jewish community of Damascus was in great excitement, and diligent inquiry was made. At length a Jewess recalled that eighteen years ago Semha, the wife of Oslan, came with her children from Baghdad, and lost a son in the camp of Beni Sukhr. Then began a search for Oslan and his wife, and they were traced to Beirut.

Letters were then written to the chief hakham or rabbi, of Beirut, asking him, in case he found them, to obtain from them some sign by which they could identify the son, and send it to him at Damascus. They went at once without delay to Damascus, and found their son a wild Bedawy, with all the characteristics of an Arab of the desert. The mother was then asked if she knew of any mark on his body by which she could identify Najib Faris, the Arab, as her son Ezekiel. She said that when an infant she cauterized his right forearm, and that he was once burned on his left thigh. On examination both these marks were found to be exactly as she said. A kai-ef (physiognomist) was then summoned, who declared his features to resemble those of Semha, the mother, and his eyes to be like those of Oslan, the father. The youth was then delivered to his parents, who embraced him and kissed him, greeting him with warm welcome. Poor Ezekiel was stupefied with astonishment. He could not understand their expressions, nor could they understand his Bedawy dialect; but he was at length satisfied that he was their long-lost boy.

After a stay of three days in Damascus they brought him over to Beirut. His relatives and fellow Israelites received him with great joy and affection. His long Bedawy locks were cut off, his Arab robe was removed, and new Israelitish garments were put on him. He looked at himself with amazement, and walked about the house as one in a dream. When they called him by his name, "Hazkiyel" (Ezekiel), he would not answer, but replied, "What do you mean by 'Hazkiyel'? I am Najib Faris, the horseman of Abjar."

On Monday evening, June 30, a great feast was made by his parents. Men singers and women singers, with players on instruments, were hired, and guests both men and women, were invited, and there was eating and drinking and making merry. And when the music began and the instruments sounded, Ezekiel's joy knew no bounds, and seizing his "mizmar" he leaped into the middle of the room, dancing and shouting and playing his shepherd's pipe in tune Bedowy style. In a moment all the instruments were silent. The men and women singers paused. Ezekiel was left the only performer, and he shouted, "Rise up, brethren; let us dance together."

The above I have translated literally from the Arabic paper *Beirut*, of July 2.

July 7.—To-day Ezekiel called on me with his mother, at the American Press. He repeated substantially the statements narrated above. He says that his Bedawy father, the emir Mohammed, is at the head of the Beni Sukhr, who inhabit the Arabian wilderness from Mecca and El Medina to the northeast, carrying their ghazoos, or raids, as far as the vicinity of Baghdad, and it was on one of those raids that they discovered him, almost dead in the sand.

"The emir Mohammed," said Ezekiel, "has six sons, but none of them are noted for horsemanship and 'feroesiyeh' with the spear; but I have always been a faris, and had command of one hundred spearmen." He said that he had been challenged to the jereed contest by the

best spearmen in Arabia (the jereed is a spear-shaft with blunt ends, used only for exercise and drill), and was never yet hit by the jereed. I asked him how he escaped. He said, "When the jereed strikes where I was thought to be, I am found under the mare's belly, riding at full speed."

I asked his mother whether he knew anything about religion, and she said, "Nothing." I then asked him, "Where do good men go when they die?" "To Jenneh (Paradise.)" "And where do the wicked go?" "To Jehennam (hell)." "Do all the Bedawin Arabs believe this?" "Yes" "Do they live up to it?" "Live up to it? A man's life with them is of no more account than the life of a beast." "Do the sheikhs and emirs pray?" He replied by extending both hands toward me, palms down, and the fingers spreading apart, and saying, "Sir, are all my fingers the same length?" *i. e.*, are all men alike? I then asked, "Do you know the Mohammedan prayers?" "No, I never learned them." "Have you ever met any Christians?" "Yes, at Khaibar there are Christians; and I taught one named Habib, for five months, horsemanship and spear practice, and he taught me to pray, 'Abana illethe fis semawat,' 'Our Father which art in heaven' "—the Lord's Prayer. And Ezekiel repeated the whole of the Lord's Prayer in Arabic with perfect correctness. I was astonished at hearing the Lord's Prayer from this son of the desert, but remembered that there are scattered through that region small tribes of Oriental Christians of the Greek Church who, with all their superstitions and ignorance, know the fundamental truths of the Christian faith.

It is certainly to the credit of this man Habib, living away down at Khaibar, near the tomb of Mohammed, that he should teach the Lord's Prayer to the son of the emir Mohammed, of the Beni Sukhr.

I asked Exekiel why he came thus secretly and alone. He said that after he had learned that he was of Jewish birth, he wondered whether his real parents and others of his kindred were living, and about the first of May, when in Khaibar, he decided to come alone to Damascus, and if he found no trace of any living relative, he would return to his tribe. So he hired a guide and they two set out on dromedaries and traversed the six hundred miles between Khaibar and Damascus in sixteen days, the ordinary time for caravans being thirty-two days. He said that had he known that his father and mother were living, he would not have come empty-handed as he did.

His mother said she could not tell what her son would do, that it is hard for him to remain shut up in a house, and he wants to be out in the open air all the time. He knows no trade or business such as is needed to earn his living, and is perplexed by his new environment. I asked him if he would like to enter school and learn to read and write. He seemed to like the suggestion, and said of the Christians, that he would rather be a Christian than a Jew When I told him of Jedaoon, the Aanazy Arab in our school at Suk, he seemed much interested, and it may be that he will consent to learn at least enough to enable him to read the Bible and write. I was struck with the difference between him and his mother. She had the placid, round, open face, so common among Syrian Jewesses, with large, staring eyes. His brow was low, his eyes deeply sunken and small, but keen and penetrating as an eagle's. He seemed to be looking at something two miles off. His figure was lithe and thin, and he showed me the callous, almost bony marks across the thumb, fingers and palm of his right hand, from long rubbing of the spear-shaft. Three days ago he was challenged by half a dozen horsemen of

Beirut to a jereed race at the Pines, and he says he left them far behind.

I thought you would be interested in a story like this, which is a veritable romance of real life. If Ezekiel is not upset by so much lionizing, he may yet follow Jedaoon's footsteps and become an apostle to the desert tribes of the great wilderness of Arabia.

—*Church at Home and Abroad.*

THE CHURCH WALKING WITH THE WORLD.

The Church and the World walked far apart
On the changing shores of time,
The World was singing a giddy song,
And the Church a hymn sublime;
"Come, give me your hand" said the merry World,
"And walk with me this way;"
But the good Church hid her snowy hands
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;
The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
There's room enough for you and me
To travel side by side."

Half shyly the Church approached the World,
With outstretched hand and slow,
And the old World grasped it and walked along,
Saying in accents low:
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave, in their place,
Beautiful satins and shining silks;
Roses and gems and costly pearls;
While over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
Carpets of velvet and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold.
Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
And the World and his children were there.
Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and the gay,
To sit in their pomp and pride:
But the poor, who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the World,
"Far more than you ought to do:
If they are in need of shelter and food,
Why need it trouble you?
Go take your money and buy rich robes,
Buy horses and carriages fine,
Buy pearls and jewels and dainty food,
Buy the rarest and costliest wines;
My children they dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held fast the strings of her purse,
And modestly lowered her head,
And simpered, "Without doubt you are right, sir;
Henceforth I'll do as you've said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
But she drew her beautiful robes aside,
As the widows went weeping by.
Then the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and my goods increase;
I have need for nothing, or aught to do;
But to laugh, and dance, and feast."
The sly World heard, and he laughed in his sleeve
And mocking said, aside—
"The Church is fallen, the beautiful Church,
And her shame is her boast and her pride."

—*Our Brother in Red.*

WORLDLY CONFORMITY.

The Rev. James W. Alexander (and there is no more worthy human authority,) wrote to a friend:

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers.

"The door at which those influences enter which countervail parental instruction and example, I am persuaded,

is *yielding to the ways of good society.* By dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the *par* of the religious world around us.

"Surely, the way in which we commonly go on is not the way of self-denial and sacrifice, and cross-bearing, which the New Testament talks of. 'Then is the offence of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

It is sad, indeed, that the feebleness of our influence should be due to such a cause! Let all Christian parents think of this. In these days of worldly conformity it deserves to be thought of.

How little difference now between the church and the world! Not only do children of church members, but many church members themselves, indulge in amusements, pleasures and extravagances too closely linked with worldliness and sin.

Let us heed the wise and affectionate counsel of the Apostle Paul, who wrote: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. xii: 1-2. 1 Cor. vi: 20. The Apostle James says, "The friendship of the world is enmity with God." James iv: 4. The "beloved disciple" said, "If any man love the world, the love of the Father is not in him." The best of preachers said, "Ye are the salt of the earth! Ye are the light of the world." Matt. v: 13-14. Oh that we could all say with Paul, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. ii: 20.—*American Tract Society.*

Missionary Correspondence

A VISIT TO THE PUNJAB.

MARY H. PIERCE.

HAVING seen in one of your church papers a mention of the two Americans who were the first ladies to visit your mission in India, it occurred to me that your readers might like to hear a little about their visit from one of them. To tell the whole history of our visit would make too long a letter. I wish to dwell particularly on the visit to Gurdaspur, which was perhaps the most interesting to us, because it was Dr. Sophie Johnson's old home and the field of her labors for so many years.

On March 29th, 1890, we arrived in Gurdaspur, accompanied by two of the ladies of the mission whom we had met in Amritzar. We found a large delegation at the station waiting to welcome Dr. Sophie Johnson to her old home after five years of absence. Among them was Fazal Bibi, to whose history so many of us listened with such interest. My own interest in her had been so strong that I could not think of her as a stranger, and

I was much surprised to find that I could neither speak her language nor make her understand mine. We were taken to the "ladies' house," a commodious new building where the Misses Wilson were living. They made us most comfortable during our stay, and gave us many little surprises in the way of "home-food," prepared by themselves. It was most delightful in the land of curry and rice, mutton and goat, to find now and then upon the table some American article of food, such as we had not seen for months.

The next day being Sabbath, we went to worship in the little church built by Dr. Gordon, and where he preached so long. The church was well filled with native christians, and near the doors were a number of men who seemed to be outsiders, though they listened intently to the sermon, which was delivered in Hindustani, and of course unintelligible to us, except where Mr. Caldwell made references to the Scriptures; those he kindly gave in English for our benefit.

On Monday, after paying a visit to the Government Dispensary, to see the method of work, we went to the mission house built by Dr. Gordon, where Mr. Caldwell is now living. There was to be a long programme, but we were not given the details, and except the missionary meeting which was to be first, we were entirely ignorant as to the exercises of the afternoon. About two o'clock the native christian women began to arrive, and half an hour later they were all assembled for the most interesting missionary meeting I ever attended. The subject under discussion was Siam, and a number of papers were read, which being translated to us showed far more knowledge and thought than we expected to find, and made us realize that some of your missionaries have done splendid work—work that speaks for itself. It was most interesting to see the women, who, a few years ago, were in heathen darkness themselves, reading and talking about those whose condition is worse than their own was before they embraced christianity. We were told that these women had been sewing to earn money for missionary purposes, and were really much interested in the work. After the meeting a number of chris tian men arrived and there was a social hour, during which preparations were made for the dinner in honor of Dr. Johnson's home coming.

The feast was spread on the veranda floor, and we all sat around the cloth in native style, eating native food. The dinner was served in three courses, pillau, curry and sweetmeats, all of which tasted very good to us and was evidently quite as appetizing to the rest of the company, some of whom illustrated the Indian method of conveying food to the mouth. Our conversation was naturally restricted somewhat, and it was really a deprivation not to be able to talk to the owners of those bright faces. After dinner there were a number of bhajans sung by some of the young men, and later an old man sat down in front of the door and sang some of the weirdest songs I ever heard, accompanying himself on an instrument with two strings. Presently Mr. Clements, a native pastor, arose and began a speech, which was unintelligible to us, being spoken in his own language, but being translated it meant that he, on the part of the native christians, wished to present, to each of the visiting ladies, a complete suit of women's clothing, as worn by the christians in the Punjab and made by the women of the sewing society. We were so completely taken by surprise that we could only falter a few words of thanks, which Mr. Caldwell kindly translated into Hindustani, but I am sure no amount of eloquence could have expressed how deeply we felt the kind thought and attention shown us.

There were speeches made to Dr. Johnson, too, but it needed not those

formalities to tell how dearly she is beloved by all who know her. To see them gather around her and ask eager questions, to find them sitting in front of the house at all hours, waiting patiently for her appearance, was quite enough to show us, more plainly than words could do, how glad they all were to see her once more.

Almost before the speeches were finished there was an explosion in the compound, and then another and another, and the night was made brilliant with the rainbow colors thrown from rockets and candles and sulphur lights. It was really a fine display, and made us feel that the natives of India have very civilized ideas about welcoming home their friends.

During our stay in Gurdaspur we were taken to a number of zenanas, to see the way the women live, and to learn a little of the method of work. In every case they seemed delighted to see the mission ladies, and gathered about us asking all manner of questions and chatting gaily in their own tongue. One old woman who had been to Mecca, was much interested in learning that we had come a long distance. She asked if our home was as far as Calcutta, which seems to represent the boundaries of the earth in the mind of the Punjabi, and she seemed scarcely able to comprehend that the journey from Calcutta was but a small one compared with the rest of our travels. We were shown beautiful clothing, embroidered by the hostess in one Hindu home, and most of it was beautifully fine. These women, we were told, listen eagerly to the reading and singing and are always glad to receive the missionaries, but it is more because they lead very monotonous lives and are glad to be entertained than that they are eager for christian teaching. It must be very trying to labor faithfully for years with so little effect in proportion, and certainly those who are devoting their lives to caring for the souls of their fellow-men cannot be too highly commended, nor shown too much consideration. It is a life that cannot be comprehended except by those have been in the work, and it shows what a love for Christ and humanity one must have to be able to give up home and friends and country to labor in the field.

A visit to a mission field is a liberal education in itself, and though one need scarcely leave America to make charming friends, or to take lessons in unselfishness and love for mankind, still if any of your readers are about to venture on a visit to foreign missions, we can aver that they will find both in the American mission of the United Presbyterian Church in India, and more than that such a welcome as will make them forget the home longings and wish their lot had been cast in missionary ways.

London, England.

EFFECTS OF HEATHENISM.

A Missionaryf rom China writes:

"Though physically in splendid health, I do need, oh, so much, to go home! I am soaked and saturated—not in heathenism, but in the type of character produced by centuries of heathenism. I should like to see if I could regain, before it is hopelessly too late, a little of my old trust in my fellow-man. I should like to see what it would feel like to go a whole day without having a thought of suspicion or doubt about any one around me; to take everything I hear said to me in the entire day for the face value of it without discounting a fraction of a per cent; and to have my own word taken in the same way; to feel that no one was weighing me in the balance, to see

whether I was one who wished to overreach, or one who could very easily be overreached.

What will cure me is nothing else in this world but just home. So for that reason I shall feel it my duty, as well as my inclination, to make home my golden milestone. In fact, I shall not feel myself fitted to tell much about things out here till I have gone through the sweetening process of home.

The above looks rather morose. I would not have you think that all the people here are cheats, but only that in the whole intercourse of the day one is sure to find distrust coming in somewhere. As regards our girls, we have much to encourage us. We have a large number of new scholars; and I like not only to look at our full rows of desks, but also to picture the changes that a few months of schooling will bring into the faces. Never before has the school given so much of hope, so much to stimulate one to new exertion and more fervent prayers than at present."

Another says:

"While our work is growing, there are special and new trials in connection with its growth and expansion. As I have ever to toil in spite of weakness and weariness of the flesh, I think sometimes that I get more discouraged, and am more keenly sensitive, than some; but after I have wept bitter tears, I hope the Lord does help me in the end to gain the mastery. I try to keep saying over in my heart, "The fruits of the Spirit are love, joy, peace." I am sure if we have these three, the other six are sure to follow.

The longer I live the harder does it seem to be always loving, longsuffering, strong to do and bear, brave, happy and cheerful; to have a heart ever "at leisure from itself, to soothe and sympathize"; to keep from having a look of haste and preoccupation about one. Hence my admiration grows for all those who have in the past, or who do now, thus live. With all the workers here we find ourselves hurried. We must use the natives as never before. Pray for us, that the good work may not languish, and that we may be able to use our time the best and most helpful way."

Another from Tokio says:

"Mail day is indeed a time of rejoicing and thankfulness. No lapse of years can detract from the keen pleasure each fresh budget imparts, or ever weaken the bond of interest uniting me to my loved ones on the other side of the sea, making their sorrows my sorrows, their joys my joys. Their hopes and fears, trials and triumphs, find their echo in my own. This, however, cannot make you think that because home longings still find a place in my heart the work here is not filling the space it deserves. Oh, could you only see for yourself what a grand work it is, and how the Lord is blessing it and us in it, your greatest wonder would be that it did not crowd out everything else, even letter-writing."

REPORT OF WORK AMONG THE WARM SPRINGS INDIANS.

I am glad to say to our "MAGAZINE" that, acting under the advice of our Board of Home Missions and the action of the General Assembly, our Women's Board has assumed control of our work for the Indians at the Warm Springs Agency, Oregon. We have had no missionary there for some time; a late letter from Dr. Owens gives us the cheering information that two ministers and their wives will soon be placed in charge. In the meantime Messrs. McCoy and Walker conduct services in "Sinamasho" and at the Agency every Sabbath, one at

each place, the Women's Board paying them a small sum for their valuable services.

We are also very glad to announce that Miss Irene Hopple has been engaged as "Bible Reader" among these poor people, sending monthly reports to our Board of her work.

She tells the story of the needs of the Indian women and children in such a pathetic way that I think I will give you extracts from her letters instead of preparing an item. * * * * *

"I am very busy now in fixing up clothes for the old women and children. I have taken my "tithe for home missions" and bought muslin and calico. I have made nine dresses and five shirts for children and several dresses for women. The Indians are nearly all away at the hop fields, and will not return till the snow begins to fly." * *

I would like very much to have a sewing machine. I could then organize a sewing-circle and teach the women how to make their own and their children's clothes. They all wear the Indian dress now but say they would dress as we do if they knew how to sew." * *

"This last month I made fourteen dresses for women and gave each one a pattern to keep, Old garments that cannot be made over, will be made into quilts for the old people." * * *

"My work began August 20th. On September 6th, I left Sinamasho and came down to the 'Mission Home' at the Warm Springs Agency, and have spent some time in putting it into comfortable shape for our work. I wish you would ask the different societies to send us some half-worn clothes—anything that can be made over will be gratefully received by the Indians. I visited one of the Warm Springs camps the other day. All the Indians had gone away but two old women; they were both blind and one could neither see or hear. Their tent was placed over a little stream of water so they could get a drink; there were two ropes placed on the tent one on each side of the door or flap; these ropes were about three feet long and were fastened at the other end by a piece of wood driven into the ground. This was done so that the old women could go in and out and find their way back to the tent. They did not have clothes on to cover their bodies properly. When I see sights like this I think of the people who grumble at what they have to wear and eat. If they could only see these poor ignorant women sitting in total darkness, without any hope of a better life, I think they would be more grateful for what God has given them. All these poor women had to eat was a little dry salmon. They couldn't talk to one another for one could not hear and they couldn't make signs, for neither could see. It is the custom of these Indians that if a woman gets sick or too old to work, she is given a little bread and fish twice a day, and they give her nothing to wear except what she happened to have before she was disabled. I want to help these old women all I can. I am trying to get the other women to help fix things over for them before the cold weather sets in. When do you think the ministers can come? The Indians are asking every day "When will they be here?" A great many of our Indian children have the whooping-cough and I am called at all times of the day and night to see them. As I have had it myself I can do a great deal for them. Remember me and these poor people in your prayers; we need them so much."

Will now give you extracts from her first report:

To the Women's Board of Home Missions.

MY DEAR FRIENDS AND SISTERS:—I feel happy to hand in my report as "Bible Reader" among this benighted people. I have met with encouragements and discouragements but am thankful more of the former. There isn't scarcely any Indians on the Reservation, now; most of them are in the "Willamette Valley" picking hops; others are in the mountains gathering huckleberries and hunting. The first Sabbath after I

began my work only one Indian man came to church. I talked to this man a little in his language then he talked to me and said, "I always try to do God's will." This Indian is the only professor of Christ in his tribe. There are 523 Indians in the tribe. (Warm Springs.) The second Sabbath I was at the Agency there were 22 Indians present. Mr. Walker of the government school, preached and I took part in the services as usual. The third Sabbath, 15 were present and we had a very pleasant service. I do not think there will be as many out at church next Sabbath I expect to talk to them in Warm Springs; and I hope I may be able to impress some truths among them that will help them to live consistent lives before God. Sabbath afternoons I take my Bible and song book and go to their different homes and read and pray with them. I usually go to homes where they are not Christians, and I always get an invitation to come again, and some times others are there and invite me to their homes. I go at different times through the week. I have been called to three homes where the children were sick. I am working mostly among the Wasco Indians now.

Mr. McCoy is preaching to the Sinamasho Indians now; he is industrial teacher. and a United Presbyterian. If ever the Mission had a friend on the Reservation it is Mr. McCoy. He does all he can to help the cause of Christ among the Indians. His wife helps in the Sabbath School, always sends her children, which helps so much; there are six of them. Last month two of my S. S. scholars committed the Ten Commandments perfectly; Sallie Stacona and Mary Abram are their names. I would like to have some old things sent out to this poor people for this winter, for the old women especially. I hope next month to have a better report than this one. I cannot do very much until the middle of next month when the Indians begin to think of coming home. I do not think very many of them will come before then. Altogether this month I have made thirty-one visits, fourteen among the Warm Springs; eleven Wasco's and six Pinto Indians. I hope when I do have an opportunity of visiting more homes I will embrace it and do a great deal of good God helping. Our Indians are very anxious for the ministers to come.

I hope they will soon be ready to come. Hope to hear from you soon, Now, dear sisters, please remember the poor Indians in your prayers; also remember me in them, for we need your prayers. May God use me as an instrument in His hands of doing much good among this poor people and advancing His cause here is the prayer of

Your Sister in Christ,
IRENE HOPPLE.

In response to Miss Hopple's request, one large box of good clothing has gone from the "Young Ladies Aid" of the First church, Allegheny, Pa., and we feel sure more will follow. If there is a society that would like to send a sewing machine, let the secretary please correspond with the undersigned.

You all know that heretofore we have only had one missionary employed at the Warm Springs Agency. The Home Mission Board advises us to place a minister and his wife at Sinamasho, at the other end of the reservation—about forty miles from the Agency.

Before this can be done a house will have to be erected at a cost of from two thousand to twenty-five hundred dollars. This seems a good deal of money but please remember that all material has to be hauled nearly eighty miles, and that men have to go to the woods, cut down the timber and then take it to the saw mill to be made into boards before the carpenter can begin his work.

It has been decided to pay each minister a salary of twelve hundred dollars per annum, which will include interperter and provide a parsonage free of rent. We hope the men will soon be ready to go.

We ask the women of the church, first for the necessary amount to build the parsonage at Sinamasho ($2,500) and then for twenty-four hundred per annum to pay the salaries of the ministers. We have agreed to pay Miss Hopple and Messrs. McCoy and Walker, each five dollars per week until the ministers take charge, when other arrangements will be made. The present need is therefore at the rate of $780 per annum or about $65 per month. Some of this money is already pledged, and we know that as soon as this statement is read, all that is necessary will be forthcoming. Let us do all we can to christianize our own American Indians.

MRS. H. C. CAMPBELL,
Home Mission Secretary.
187 Sandusky street, Allegheny, Pa.

During these last weeks news has come of another terrible persecution of innocent secretaries at the hands of the Mohammedan religious leaders; and the Protestant missionaries have extended their sympathy and protection to them. Tne diplomatic representative of Great Britain has successfuliy remonstrated with the Shah in their favor; their number is increasing, they are crying for copies of the Bible and means of education.

Young People's Department.

MISSION BAND EXERCISE.

Sing Psalm 57:8-10. C. M.

Sentence prayers, followed by the Lord's repeated in concert.

Read Isaiah 61.

Sing Psalm 96:1-3. L. M.

Roll call. Scripture responses.

Subject: "The Work of the United Presbyterian church."

How many members has this church?

How many ministers?

How many Presbyteries?

How many Synods?

What is meant by a Board of the church?

A number of persons who are chosen by the church to carry on any special part of its work.

Name the principal Boards.

The Board of Foreign Missions, of Home Missions, of Freedmen's Missions, of Church Extension.

What is the work of all these Boards?

To spread abroad the knowledge of Christ as a Savior.

What is the special work of the Home Board?

To found and assist churches in U. S

What work under the Home Board has been undertaken by the women of the church?

The Mission among the Warm Springs Indians.

What is the work of the Foreign Mission Board?

To send missionaries to preach the gospel in heathen countries.

In what parts of the world are the Foreign Missions of the United Presbyterian church?

In Egypt and in India.

What is the work of Freedmen's Board?

To educate and christianize the colored people of the South.

How many schools have been founded among them?

Six. At Knoxville, Tenn., there is a Home for little girls and another for little boys. There is also an Industrial School for girls at Chase City, Va.

What is the work of the Board of Church Extension?

To help needy congregations to build churches and parsonages.

How much money is needed this year to carry on our church work?

About $295,500.

How much should each member pay during the year?

At least $3.16, or 1 cent for every working day.

How many of you will try to give this much or more?

Sing Psalm 72: 11, 12, L. M.

COMMITTEE.

EGYPT.

These lines were read at a "Missionary Meeting" in the Second United Presbyterian Church, San Francisco, Cal., the subject being "Our Egyptian Mission."

Let us turn our thoughts this evening,
To the country of the Nile.
For the wondrous land of Egypt
Let us pause—and pray awhile.

Nearly seven millions people
In this land of Egypt live.
We United Presbyterians
Must to them the Gospel give.

This grand country has been given
To our church to Christianize.
Ought we not to be uplifted
At the thought of such a prize?

For to us has been committed
This old land of wealth and worth;
Where the Pharoahs ruled for ages,
Then the greatest kings of Earth;

Where the Pyramids are builded
Whose vast masses, pile on pile,
Seem to pierce the clouds of Heaven
Looking down upon the Nile;

Where good Abraham and Isaac
Tabernacled for a time;
Where the noble-hearted Joseph
With a courage most sublime,

Trampled underfoot temptation
Dared to stand up for the right;
Knowing that no chain nor dungeon
Could a stainless manhood blight.

Yes, right well we know the story,
How God's gracious loving hand
Lifted Joseph out of prison
To be ruler of the land;

Land where Moses' mother hid him,
In the ark her love devised;
Whence God took him to be leader
Of His people—dearly prized—

Who so many years were groaning
Underneath that cruel yoke,
Which this mighty leader, Moses,
Helped of God, completely broke.

In this land, our precious Saviour
Had His home a little while;
Which has made forever sacred
All the valley of the Nile.

Let us strive then to be pointing
This land to the Holy one;
For the Father says of Egypt,
"Out of thee, I've called my Son."

Though God's curse has sometimes rested
On this people for their sin;
Yet a thousand fold more frequent
Have His mercies to them been;

For His Word is full of promise
To this poor benighted race.
Egypt soon shall be emblazoned
With the Gospel of His grace.

Egypt stands upon the highway
Of the commerce of the world,
For within her spacious harbors
Every nation's flag's unfurled.

Princes out of Egypt coming
Africa will follow soon;
Till that continent of darkness
Shall secure Salvation's boon.

Even now her Christian children,
O'er her lands so rich and broad,
Clasping hands in love together
Are uplifting them to God.

Does our Church grasp the importance
Of this mighty "Mission field,"
Which is ripening for the harvest
God has promised it shall yield?

Let us plead that all these millions
Soon may sit at Jesus' feet,
And the triumph over Satan
Everywhere be most complete.

But that this may be accomplished
You and I must do our part;
God has laid these souls most precious
As a burden on our heart.

Shall we roll aside this burden
Or our plainest duty shirk?
Shall we not be up and doing
Eager for this blessed work?

Some have given sons and daughters
Will not others do the same?
Shall we not as parents listen
To the blessed Master's claim?

Few of us can go to Egypt,
There Christ's Gospel to proclaim;
But our money can send others
Who shall preach His precious name.

If perchance we have no money
We at least can daily pray;
Oh, dear Saviour, pity Egypt,
Save her people, day by day.

Truly our Egyptian Mission
God is blessing, year by year,
But, Oh think, how many millions,
Of His Gospel, never hear.

May our Church at once awaken
To a sense of Egypt's need;
'Mid her millions, let us scatter
Everywhere God's precious seed.

May we never rest contented
While a soul remains unreached;
For Christ says, to every creature
His salvation must be preached.

Let God's work go on in Egypt
Till she's sheltered in the fold,
Till each of her waiting people
Hears the Gospel story told.

Oh, God grant, we may prove worthy
Of this work in Egypt's land;
Then we all redeemed together
Shall at last, before Him stand.

T. B. STEWART.

PROGRAMME FOR YOUNG PEOPLE'S MISSIONARY SOCIETY.

Singing.
Prayer.
Singing.
Read in concert 33d Psalm.
Theme, Thanksgiving.

Thanksgiving—no sooner is the word mentioned than there arises a vision of a well laden table, containing among its good things the far-famed turkey and all its accessories. Nor is this wrong ac-

cording to Ecc. 5: 18-19, if we also have the thankful spirit and remember that the day is for giving thanks as well as for feasting; and that the well supplied table is the direct result of God's goodness to us, Ecc. 3:13, in providing not only our daily wants, but even luxuries besides. "Blessed be the Lord who daily loadeth us with benefits."

We have a national thanksgiving, but there should also be an individual thanksgiving, not merely a day set apart for it, but including a part of each day devoted to giving thanks: Eph. 5:20, Thess. 5: 18. Especially should this be the case with the christian when he has two such promises as found in 91st Ps. and 1 Pe. 1: 4.

The Unspeakable Gift—God's gift of his own son. Unspeakable—how much is meant by that word! In receiving a very pretty gift, or something which pleases us very much, we are voluble in our praise and admiration. We cannot say too much to express our gratitude and gratification, and one frequently hears the expression, "He was loud in praise." But when we receive something which is entirely beyond our expectation, in the magnitude of its use and beauty, then only is our thankfulness such as would be termed *unspeakable*—that is, we are so overpowered that we are unable to speak and express how deeply we feel. Has it not then been well said "unspeakable" in describing this greatest and best of all gifts, all other gifts being, not only immeasurably less than this inestimable gift, but virtually included in it?

In computing the value of a gift we generally consider the motive which prompted the giving, the cost to the giver (not merely in intrinsic value, but whether any sacrifice was made), and third, the benefit to the receiver. Let us now try to ascertain the value of this gift from these three standpoints.

The motive or reason for God's giving this precious gift we find in Jno. 3: 16, was love for the world, and in 1 Jno. 4: 10 thatheso loved us that he sent his Son to be the propritiation for our sins.

"Oh 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above,
To die on Calvary."

Though we can never fully understand what it cost God to give his son, we can get some idea of it in his appreciation of Abraham's conduct in regard to his son Isaac. Abraham was willing to make the sacrifice, great though it was; and that it was fully appreciated by God is shown by his saying, "Thou hast not withheld thy *son*, thine *only son whom thou lovest*, from me." So God spared not his own son but gave him as a Saviour for sinners, Heb. 9. 28.

Do we all or any of us fully appreciate what benefits and advantages we derive from it? We have his numerous and precious promises that by accepting this gift we are benefited by temporal and spiritual blessings, such as his love and care of the fatherless and widow Jer. 4: 7-11; his strengthening help, Isa. 41: 10; care of the poor, Ps. 9: 9; rest to the burdened, Mat. 11: 28-30; to become joint heirs with Christ, Rom. 8: 17.

With all these promises before us, the result of accepting the gift, and what we have just noticed of its value and sacrifice involved, we get some idea of its magnitude, and ungrateful indeed would be our hearts if we did not echo the words of Paul—"Thanks be unto God for his unspeakable gift."

Gifts for men. At the word gift our imagination is brought into play, and each individual immediately thinks of what she most cares for in that line, whether it be a longed-for book, a piece of jewelry, according to the character of the person.

And then, in close connection, comes the thought of the person who presents this gift, he always being, as we know, a

person who loves and cares for us. This adds much to the pleasure of receiving it. Then would it not be unnatural if we did not feel thus in regard to the gifts our Heavenly Father bestows on us?

In Ps. 68: 18-19, from which is taken our subject, David is typifying Christ as the Divine Conqueror who triumphantly ascended on high. And as the act of a conqueror he receives and then distributes spoils or gifts among men. Having conquered his enemies, he rewards his followers. So Paul, in Eph. 4:8, also refers to the same figure and proves in ver. 9, by his ascending, that he must first have descended, meaning therefore Christ, who as Lord of all took possession of the earth, and having overcome sin, death and satan, ascends to his throne in heaven in glorious triumph, to rule and reign, and from whence he is continually showering his blessings and gifts upon us. Every good and perfect gift is from above, Ja. 1: 17, Jno. 3: 27, 1 Cor. 4: 7.

Season of Prayer. Singing.
Missionary Subjects.
Paper, Students Volunteer Movement.
Biography of Dr. and Mrs. Livingston.

ANSWER TO THE ACROSTIC OF LAST MONTH.

(NOTE.—It is pleasant to know that some of our young friends have been searching the scriptures, and have been successful in finding the answer to the acrostic published in the October MAGAZINE. Answers have been sent by Eddie L Campbell, Elgin, N. Y., S. L. Shaw, Pittsburgh, and the following, answered, Yankee-fashion, by sending another.—ED.)

The initials of the answer spell Gordon. He went to India, and left New York the twenty-eighth of September, 1854.

ACROSTIC.

Ques. A grandson of one of the Kings of Israel.

Ques. The name of one of the high priests of Israel.

Ques. The name of one of the books in the New Testament.

Ques. The name of one of the disciples of Christ.

Ques. A woman in the Bible who gave her son to the Lord.

Ques. Mountain mentioned in the Bible.

The initials of the answers spell the name of a woman in the Bible.

I am also interested in missions.

MARY H. TORRENCE aged 13 yrs.
Springfield, O.

Editorial Department.

4,500 SUBSCRIBERS, 18,819 MEMBERS.

CAN any one make known a successful method whereby the subscription list of our MISSIONARY MAGAZINE may be largely increased? If so, it will be in order to "rise to explain." As there is no limit to woman's ingenuity and energy in other directions, we know no good reason why her christian work should not receive the benefit of her skill. May we not hope that some of this activity will be wisely used in promoting the interests of the MAGAZINE. In no way can this be done more effectively than by increasing its circulation.

The negro has been described as "God's image carved in ebony."

"I don't care much as to what I am carved in," said one of the colored speakers at a late Baptist anniversary, "so long as I am 'in the image of God.'"

TO OUR CONTRIBUTORS.

As not unfrequently good things come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday afternoon when matters pertaining to the MAGAZINE are considered.

We trust the interesting report found elsewhere of the work among the Warm Springs Indians, will enable our readers to get some idea of the importance and need of this work as undertaken by the Women's Board. We commend the work with all its interests, to the sympathy and and prayers of the church. It is only those familiar with the history of this people who can realize what sacrifices the teachers and missionaries are making, the privations they are enduring and the discouragements they meet with, in carrying light and knowledge to this superstitious race. From *Woman's Home Missions*, of the M. E. church, we clip the following :

Millions of money have lately come into the Roman church for Indian missions. With this money they are erecting large, handsome and commodious buildings on Indian reservations and employing priests and sisters as teachers. They are thus meeting all the conditions required by the Indian department to secure pupils and the government pay for them. With all deference to the judgment of those who think a showy service, like the Catholic, suited to the Indian mind, we refer them to our Protestant schools where the heart knowledge of Jesus is a cardinal teaching, and where the pupils find the greatest delight in singing and in recitations, much better adapted to take hold of the simple human heart and wake it to life and love than images and beads and chants in Latin."

A large company of missionaries of the Reformed Presbyterian Church were to sail from New York about the middle of this month. The missionaries returning are Dr. David Metheny, with his wife and three children, and Miss Evadne M. Sterrett—these of Tarsus Mission, headquarters at Mersine; Mrs. Mattie R. Wylie, of the Latakia Mission; Rev. Robert J. Dodds and wife, and Mrs. Mary R. McCarroll, daughter of Rev. J. McCracken, of Southfield, Mich., for the Tarsus Mission, Mersine, Turkey.

The wife of a home missionary in writing us, the latter part of the summer, says :

"Our hearts are aching for our people as there is no prospect whatever for crops here again this year. No rain scarcely since the first of June, and a broiling hot sun and hot winds have burned up everything. No gardens, no wheat, no corn. The people are trying to keep up brave hearts, but many are leaving and others are starving. This failure of crops for the first few years seems the fate of all new countries. If those who are comfortably located in the east could understand the struggles of settlers on the frontier, the contributions to home missions would certainly be more hearty and generous."

Through the kindness of one of the authors we are in receipt of a comprehensive and readable volume, "The Complete Indian Housekeeper.' It is "presented to the members of the 'Women's General Missionary Society of the United Presbyterian Church' by one who has had the honor and privilege of being a friend of several of their missionaries in the Punjab and who has helped in writing this work for their benefit," Grace Gardiner, Glenwood, Upper Nor-

wood. To the English (and American) girls to whom fate may assign the task of being house-mothers in "India's foreign strand," this book is dedicated and to such it must prove an invaluable help in their new environment, by revealing many resources to which they are blind amid so much that is strange and bewildering and will lift them out of many a "slough of despond." A most appropriate present this for any missionary wife on whose housekeeping depends not only the comfort of her own family but often that of the unmarried missionary. Price 4 shillings, sixpence. Apply to Glenwood, Auckland Road, Upper Norwood, London, England, or the Educational Society's Press, Bombay, India.

Apropos of the above, we take pleasure in noting the fact that the girls of our own denomination are not lacking in enterprise, as we hear whisperings of a book on the culinary art, now under preparation by a certain mission band in the western part of our good sister state of Pennsylvania. And while the Bible enjoins temperance in all things, it also inculcates the duty of the best care of our bodies, which are "the temple of the Holy Ghost," and a palatable and nourishing diet is necessary to the best life of the Christian.

Rev. J. M. French, pastor of the 1st church, Omaha, has with great care prepared an excellent exercise for mission bands. It contains much useful and interesting information about India and the mission work in that country. We take pleasure in recommending it as we believe that wherever it is used it will do much good in the way of disseminating missionary intelligence and awakening missionary interest. Copies can be had by applying to Rev. J. M. French, 2221 Burt street, Omaha, Neb. Price $1.50 per hundred.

Miss Lizzie W. Johnston, Bible reader and missionary of the Allegheny Presbyterial Society, sent out by the Women's Board, writes thus from South Omaha, Nebraska:

"There is certainly a wide field for Christian effort here as it is said that with eight thousand of a population we have two thousand Catholics, five hundred professing Christians who are Protestants and about eighty saloons. It needs hard and patient work.

Hereafter resolutions, notices of death, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript

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The Karite Jews are a sect which hold the scriptures of the old Testament but refuse the Talmud. They are a small sect, their greatest number being in Cairo. Dr. Lansing did them a very great favor. His influence with Sir Evelyn Baring procured them a civil head, so that they now are recognized by the government and are not as formerly at the mercy of their more powerful brethren. Naturally they are very grateful. In proof of this they have allowed him access to a Hebrew manuscript, which they guard very jealously and which is supposed to be the oldest in the world. At the request of Dr. Dixon, of Oxford, he had some photographs taken from it, to be incorporated in a new catalogue of the Bodleian library.

For those of our workers who are bearing weighty responsibilities, and feel as if grievious trials beset all human endeavors, we give these helpful words of an experienced servant of God: "But ask sometimes, *Whose work is it?* If it is yours, resting on your shoulders only, there may be some reasonableness in the

carrying of care. But if, as is surely the case, the work is your Master's, the burden should be His also. The prime worker is not you, but Christ. He is working through you. You are but his servant. All that you are responsible for, is to do what he bids to the uttermost of your power, and He must bear all the cost and responsibility beside. If things are not going smoothly, go and tell Him, and cast all the anxiety of it on Him, leaving it to Him to extricate or reinforce you."

Two hundred and fifty millions of women depend, for the Gospel, upon the women of the Protestant churches of America.—*Labors of Love.*

"The bringer of unwelcome news hath but a losing office," and we would gladly be excused from recording so many sad facts as it has been our duty to do of late.

The veteran missionary, Dr G. Lansing, who returned from Egypt in the early summer for the benefit of his health, has not improved as was hoped. Since the seemingly necessary departure of his daughter-in-law and little grandson for their home in Egypt, his condition has become more critical.

The Cincinnati Branch of the Women's Foreign Missionary Society of the M. E. church, met in Broad street church, Columbus, Ohio, October 8th and 9th. There were 185 representatives present reporting the work in Ohio, Kentucky, Tennessee and West Virginia. There were also a number of returned missionaries present. From Japan, Misses Reed, Russel and Elliot; from China, Miss Jewel; from Mexico, Miss Ayers and Miss Thoburn, on the eve of her return to India. The financial reports showed continued prosperity in the work. Total receipts for the year, $38,360. The twilight hour was chosen as the hour of united prayer for all the workers. Mrs. Bishop Clark, of Clifton (Cincinnati) was re-elected President for the 22d year.

"Every new McAll station in Paris means a reduction in police force," so says the Perfect of Police.

"An image of Bhavani in a Hindu temple seemed to an English traveler to be very like, from an artistic point of view, an image of the Virgin in an adjacent Roman Catholic chapel, and, on inquiry, it transpired that *the same Hindu had carved both.*"—*Exchange.*

Sailed, in the City of Rome, on October 18th, Rev. J. P. McKee and Miss Mame R. Martin, for our India mission, Dr. and Mrs. Watson and Miss Mary E. Work for our Egyptian mission, and Mrs. Dr. Carroll Lansing and son for their home in Cairo, Egypt. Dr. and Mrs. Watson, after a well-improved rest of over a year, have taken leave of America for the third time, and we doubt if it was ever so hard before, as they are now separated from their two sons, who remain here in college. Rev. J. P. McKee, after a brief summer's visit, goes back, leaving his entire family behind him. Miss Martin goes to join her beloved father in the land of her childhood, but she must become accustomed to the Indian home without her mother's loving presence, while Miss Work, for the first time, has experienced what it is to say good-bye to home, friends, and native land. May God supply all their need.

Dr. Crawford, of Damascus, continued his communicants' class last season till the evenings became very short and he had sometimes to be absent on missionary journeys. Twenty-five or twenty-six usually attended.

A school for girls has been begun in the Jewish quarter, with an attendance of eleven.

Miss Elizabeth G. Gordon writes from Dharmsala, India, under date of August 23d, 1890.

"At present the lady missionaries, as well as the gentlemen, are spending their leisure time in translating parts of the Bible into the colloquial of the common people in the form of catechism or questions and answers, so as to aid the native Christian workers in teaching the village Christians. We have translations of the Bible in the Hindoostani, (called Urdoo) printed in the Persian characters and also in the Roman. It is a mixture of several languages, and is used by the educated natives in *public*, but not in *private*, throughout India. We have in the Gurmukhi the New Testament and some parts of the Old Testament, but this is the sacred language of the Sikhs and it is only used by them. Neither Mohammedans nor Hindoos use it. We have also the New Testament in Hindee, which is called Deonagari, meaning *the language of the gods*. It is used only by the Hindoos. The word Hindoo in America means an inhabitant of Hindustan, but here it means a religious sect. These are all written in different characters. We have also a translation of the New Testament in the Persian language, but we have as yet no Bible in a language which the unlearned can understand, and this makes the village work difficult.

Our missionaries have felt the want of this for years, and they have begun to supply it by beginning to translate the New Testament into the Panjabi of the common people. But the Roman Catholic invasion has stirred us up to go to work in earnest, as the most effectual way to counteract their false teaching is to fill the mind with *Bible truths*. Other books treating directly on Roman Catholicism are also being translated into the Panjabi language. This, in addition to the usual routine of work, will keep us all very busy for some time."

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT, WOMEN'S BOARD, FOR OCTOBER.

The regular monthly meeting of the Women's Board was held on the 7th and opened with devotional exercises by the president and first vice president.

Foreign secretary reports Miss Mary Martin about ready to leave home and is invited to stop a few days in Pittsburg on her way to New York, en route to India. A farewell meeting in her honor will be held in the Second church, Pittsburg, on Tuesday, 14th, at which time the watch given by Miss Eaton to W. B. will be presented to her. Letters were also read from Mrs. Cummings and Dr. Johnston.

Home secretary read the first report of Miss Irene Hopple, missionary at Warm Springs Agency, Oregon. Miss H. gives a detailed account of her work that is very interesting. We regret the whole report cannot be given here. She has made thirty-one visits this month and says all the Indian men, women and children are away at the hop fields—except the old and infirm. She gives a description of the misery and destitution in a way that can not fail to enlist sympathy, yet speaks hopefully of the work and will with all her other duties try and establish a sewing school.

In the South Omaha matter, the Park avenue session has decided to assume all responsibility and to take immediate oversight of the work, subject to control of joint session. Miss L. W. Johnston has accepted the position of Home

missionary in this field. Her first report has been received. She began work September 22nd, has made forty-five calls and feels encouraged in the work.

The Freedmen's secretary reports that the Girls' Industrial Home at Chase City, Virginia, is now occupied. In reply to question asking if parties or societies furnishing a room can have the name placed on the door, Mr. Veazy replies that they can have it any place desired by the contributors. Reports recognize a quilt from Missouri and a box from Wheeling. Miss H. Mason is home from her vacation, but has not yet begun her sewing school on account of lack of material. Little Boys' Home will be ready for furnishing about Christmas.

Treasurer reports having received $2,072.12.

Foreign secretary, Mrs. W. J. Reid, expecting to be absent from the city for some time, Mrs. Annie R. Herron was appointed in her place.

MARY W. PORTER, Sec. W. B.
No. 11 Simon Ave., Boulevard, E. E.
Pittsburg, Pa.

SECRETARY'S REPORT—SEPT. 9TH, 1890.

The regular meeting of the Board was postponed from 1st Tuesday until 2nd Tuesday of the month, on account of the absence of some of the Secretaries. 1st Vice President, Miss E. D. Brown presided in the absence of the President. Prayer by Mrs. Wallace.

Foreign Secretary reports a letter from Miss McCahon, who says the Girls' School is nearly finished and gives a list of articles necessary for furnishing, prices, &c. Part of the thank-offering will be used for this purpose. Letters were read from Dr. Maria White and Dr. Johnston, in which the latter urges the necessity of more medical missionaries.

Thirty dollars were received from First church, Xenia to purchase articles for the Women's Hospital in memory of Mrs. Morrison, of India. As the hospital has all the necessary furnishing, it was suggested that a bible fund be established with this money. The Home Secretary was absent on account of sickness in her family. It was decided to present to Miss Mary Martin, our young missionary to India, the gold watch devised some months ago to Women's Board by Miss Eaton.

Freedmen's Secretary reports nine rooms in Girls' Industrial Home taken, to be furnished by societies. Some of the societies have made a mistake in sending $28, instead of $30, for the furnishing of a room.

Treasurer reports receipts for July and August $3,200.62. MARY W. PORTER, Sec.
No. 11 Simon Ave., Boulevard E. E. Pittsburg, Pa.

TREASURER'S REPORT, WOMEN'S BOARD.

RECEIPTS FOR SEPTEMBER, 1890.

[When not otherwise specified the money is from the W. M. S. of place named.]

Foreign.—Miss Kate M. Young, Kirkman, Ia., $1; a friend of missions, Detroit, 50; Y. L. M. S., Sparta, 10; Millersburg, 14; Newark, 5; Central Omaha, 12; Monroe, Ia., 6.85; 1st Mercer, 52.18; "Buds of Promise," Mt. Vernon, 38.75.

Salaries.—Miss Hogg, three societies in Third church, Allegheny, $43.75; W. M. S. Second Allegheny, 25; Miss Martin, Mansfield, Pres., 92.50; Steubenville, Pres., 125; Miss Campbell, Monmouth Pres., 55; Miss Given, Allegheny Pres., 150; Miss C. E. Wilson, Des Moines Pres., 75; Miss Smith, Garnett Pres., 46.20; Miss Brown, Monongahela Pres., 150; Miss Thompson, Muskingum Pres., 77.75.

Miscellaneous.—"Willing Workers" Mission Band, St. Louis for Children in Egypt, $15; Jamestown, Pa., Girls' Boarding School, Sialkot, 10.50; Y. L. M. S. Olathe, teacher at Zagazig, 25.50; Dorcas Society 8th Pittsburgh, ½ year scholarship India. 12,50.

Hospital Support India.—"Good Will" Mission Band 1st, Allegheny, $10; Wilkinsburg, 10.

Home and W. S. Indians.—"Willing Workers," Mission Band, St. Louis, $7.50; Miss Kate M. Young, Kirkman, Ia., 1; West Union, Ill., 5; a friend of missions, Detroit, 50; Millersburg, 8; Kirkwood, 12; "Busy Bees" 1st Chicago, 5; Central Omaha, 13; West Bellevue, 30; "Gleaners," West Bellevue, 17; "Busy Bees," West Bellevue, 8; Summerset, 11; 1st Des Moines, 5.50 Washington, Ohio, 32.79; Y. L. M. S., New Concord, 8; Morganville, 2.

Salary.—W. M. S. Allegheny Pres., $300

Freedmen's.—Ninnescah or Norfolk, $10; 1st New Wilmington, 6.35.

Little Girls' Home, Knoxville.—"Willing Workers" Mission Band, St. Louis, $3.75; McGill Mission Band 6th Allegheny, 38; Summerset Mission Band 4.

Little Boys' Home, Knoxville.—"Willing Workers," M. B. St. Louis, 3.75; Andrew, 6;

Cove, 25; "Good Will," M. B. 1st Allegheny, 5.

Industrial Home for Girls, Chase City.—1st Monmouth, 35; from a friend, 5; Mrs. S. J. Shaw, Braddock, 30; Y. P. Society 2nd Xenia, 30; Olena, 10; Santa Ana, 39.90; Children's Mission Band, Santa Ana, 10.10; Rebate on bedsteads, 40; Second church, Washington, Ia., 11; St. Clair, 25; Chanceford, 13.

Church Extension and Parsonage Fund.—2nd Des Moines, $12; Y. L. M. S. New Concord, 5.

Orphans Home, Allegheny.—Third Pittsburgh, $50.

Aged People's Home.—Mrs. Sallie Barber, Tacoma, Wash., $2; Calcutta and West Beaver, 2.

Thank Offering.—Allegheny, Pres., proceeds of ring sold, $2; Monongahela Pres., 19.

Life members of W. G. M. Society: Miss Mary Bruce, Mrs. Chas. Lockhart, Mrs. Wm. Miller, Mrs. E. J. McPherson Miss E. J. Sloan, Mrs. G. C. Vincent, Miss E. P. Phelps, Mrs. Mary R. Morrow, Mrs. H. C. Campbell, Mrs. J. P. Price, Mrs. W. W. Grier, Mrs. Thomas S. Stewart and Miss Sarah E. Morrow.

E. J. SLOAN, Treas.

RECEIPTS FOR AUGUST, 1890,

[When not otherwise specified the money is from the W. M. S. of place named.]

Foreign.—Bellefontaine, $12; Silver Creek, 6.40; Aledo, 8; North Shenango, 10; Shiloh, Ind., 14.50; Mrs. R. Eliza Adams, Windham, O., 4.

Salaries.—Miss Smith, Kansas City, Pres., $6.25; Miss Given, Indiana, Pres., 60.50; Miss Strang, Southern Ills., Pres., 87.33; Miss McCahon, Chartiers Pres. 82.

Miscellaneous.—Warrensburg Girls' School, Cairo, $5, and to Asyoot, 5; Miss Margaret Nevin, Los Angeles, for Dr. White, 1; Cadiz, Scholarship Girl's School Sialkot, 25:

Hospital Support India.—Warrensburg, $10; Shiloh, Ind., "20 M. Vs."; Members of Mrs. Watson's S. S. Class, 10.

Home and W. S. Indians.—Nortonville, $1.65; Huntsville, 8; Bellefontaine, 12.

Freedmen's.—Cuylerville, for debt, $6.50; Warrensburg, 5; North Bend, 20.

Salary.—Stow, $10.

Little Boys' Home.—North Buffalo, $30; Mission Band, Fair Haven, 16.

Industrial Home for Girls, Chase City.—Mrs. F. L. McKee, Bavington, Pa., $30: Coila, 20; 1st Washington, Ia., 10; Keokuk, Pres., 7.71; 2nd Monmouth, 30; Mrs. Mary J. Fleissner, Myoma, Pa., 30; Mrs. Ellen M. McMillan, Sunbeam, Ill., 5; Mrs. R. J. Blevin's S. S. Class, 2nd New Castle, 20.

Church Extension and Parsonage Fund.—Scotch Ridge, $10; Huntsville, 12; Davenport, 5.25; Venice, 18.82; Mrs. Mary B. Sloan, Blairsville, for Shadyside Church, 100; Miss Martha R, Sloan, for same, 100.

Membership in W. G. M. Society.—Miss E. P. Phelps, Monmouth, Ill., $25.

Contingent Fund,—Indiana Pres., $2.

E. J. SLOAN, Treas.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 East 8th street Erie, Pa.]

Ques.—If we had the nearly five thousand women, who are subscribers to this MAGAZINE, in one congregation before us, and should say, "A basket will be passed to receive any questions you may wish to ask and have answered," We would come back with our basket *full*. It is not because you do not desire to ask the questions, that this department is so meagerly supplied. Why is it then, that we pass this basket to you month after month and bring it back empty?

SUGGESTION CORNER.

Our society has taken two new departures this year. The first was the making out and printing of programs for the literary part of the exercises of the monthly meetings, of which the following is a copy of the last three months:

AUGUST.

Paper, "The Magazine".....by.....
News from the Field.....by.....
Foreign Missions, ...by.....
Home Missions,.....by.....
Freedmen's Missions, ...by.....
Ministerial Relief,..... .....by.....

SEPTEMBER.

Paper, "Tithing,".....by.....
News from the Field.....by.....
Foreign Missions,.....by.....
Home Missions,..... ....by .....
Freedmen's Mission.....by.....
Zenana Work.....by.....

OCTOBER.

Paper, "Protestantism in South America..by.....
News from the Field.....by.....
Foreign Missions.....by.....
Home Missions.....by.....
Freedmen's Missions.....by.....
Woman's Home Work.....by.....

The leading papers which come first on the programme for each month occupy about fifteen minutes, the other four, under the head of the monthly news from the field, take from six to eight minutes. When printed, the programmes are distributed in the pews of the church, so the ladies whose names stand opposite each subject, have from one to six months to think of and pre-

pare their papers.

The other was the changing of our place of meeting from the church parlors to the houses of the members. This carries the meetings from one part of the city to another. Some attend because it is near by in the house of a friend and neighbor, who would not think of going to the church. Both these have combined to increase our attendance and make our meetings more interesting; therefore I speak of them to others. A. Q. W.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

The aim of the Monthly Statement, which the Magazine generously opens its columns to allow us to make, is to give the latest word from our Foreign work, in its condition and needs, and o the duty and the call for every one here at home to sustain it.

The Missions.—The work in each—India and Egypt—is as ever encouraging. The places for preaching and the schools are well attended, and generally an earnest interest is manifested in the Scriptures read and preached. At nearly every communion in the native churches applications are made by persons to be received on a confession of faith in Christ.

Missionaries.—Both missions have suffered from the sickness of missionaries. In India Rev. Dr. Martin, of Pasrur, and Miss Given, Jhelum, are slowly recovering from severe illnesses. Drs. White and Johnson are doing important work, the former in the Hospital at Sialkot, and the latter in a Dispensary and other work at Jhelum.

In Egypt Revs. J. Kruidinier and H. W. Hogg have been ill, but are better. Rev. W. M. Nichol, of Monsoura, has found it necessary to return to this country to find the necessary care for his motherless young babe. He has just arrived safely with his child, but will soon return to his mission work.

Returning and New Missionaries.—On Saturday morning, the 18th inst., Rev. Dr. Watson and wife and Miss Mary E. Work will sail from New York for the Egyptian Mission, and Rev. J. P. McKee and Miss Mame R. Martin for the Mission in India. Dr. and Mrs. Watson return to their work after a little over a year's rest in this country. Miss Work, of Redclyff, Forest Co., Pa., goes out for the first time to the Foreign Mission service. Rev. Mr. McKee has had only a few months rest, but it is hoped he has been materially benefited.. His family all still remain at New Wilmington, Pa. Miss Martin is a daughter of Rev. Dr. Sam'l Martin, of the India Mission, and she goes to join her father in the mission work.

At the last moment Rev. Dr. Lansing has been constrained by his continued feebleness of health, to relinquish his cherished idea of returniug this fall to his work in Egypt and defer it to the ensuing spring. He has asked for such an extension of his furlough, and in view of his condition and in the hope that further rest from his labors may be blessed for his permanent restoration, the Board of Foreign Missions has cordially assented to his request.

The calls for the Gospel.—While it has been specially encouraging that in so many places in both of our foreign fields where our missionaries, male and female, have labored, converts have been more or less numerously made, and native churches have been organized and nearly twenty pastoral settlements have been made, it is also encouraging that other places, as needy as any of these were, are opening and calling for the gospel at our hands. Shall they have it, or shall we from the want of means have to say to our brethren, we cannot, in our lack of funds, authorize you to undertake further new work? What will our churches here at home say to this? What will the friends of missions, and the many who pity the heathen in their great destitution and need, have us do?

Receipts and Expenditures.—Receipts during September from all sources, $5,752; payments to Egypt, $2,170.82; India, $2,200.40; interest, $227.17; salaries in this country, $333.34; children, $200.

J. B. DALES, Cor. Sec.

Philadelphia, Oct., 1890.

SOCIETY REPORTS, RESOLUTIONS ETC.

WOMAN'S ASSOCIATION.

The regular monthly meeting of the United Presbyterian Woman's Association convened on September 26th at the 6th U. P. Church, Allegheny. An effort was made to get the year's work in order for the all-day annual meeting October 31st, in the 4th U. P. church Allegheny, Pa. This has been a busy year for the Association. The work in all the institutions under its care, has increased and the increased work undertaken has added new cares and responsibilities.

The Orphan's Home, after the summer vacation, opened with fifty-six children, who almost fill the Home; and there were seventeen applications for admission which we were compelled to refuse. Three children have been indentured to Christian families and have good homes; seven are out on trial and we hope the good people who have these little ones will conclude to give them permanent homes.

The United Presbyterian Memorial Hospital has asked for a charter, and the work is now in the

hands of the Court; five children have been treated in the hospital during the last two months. The doors of this institution have been thrown open to the sick children of the Children's Aid Society and three of these have been treated successfully. John Mabon, M. D., has been added to the medical staff of the Memorial Hospital.

The matter of obtaining a charter for the Aged People's Home, the new work undertaken by the Association, has been placed in the hands of an attorney. The by-laws and the rules for application have been prepared and as soon as a suitable house can be put in order the Association will be ready to open the Home. Some urgent applications for admission to this new Home have already reached the Association and every member feels it to be her duty to push the work.

All donations for the Aged People's Home will be received by Miss E. D. Brown, Craft Ave., Pittsburg, Pa.; all letters of inquiry will be answered by her.

A. K. DUFF,
Sec. Pro Tem.

RAMLEH, EGYPT, WED. P. M. Aug. 6th, 1890.—The Ladies' Presbyterial Missionary Society of Egypt met in fifth annual session and was opened with devotional exercises by the President, Mrs. Ewing. Roll call was answered to by thirteen members. New officers were installed. The President elect being absent, Mrs. Ewing was elected chairman pro tem.

Local societies reported.

Miss Smith and Mrs. Murch reported two societies organized during the year, one at Sinnoris and the other at Koos.

The Cor. Secretary's report by Miss Frazier was adopted.

Paper on zenana work read by Miss Smith and followed by an interesting discussion on the propriety of the women who take lessons paying a small amount for them.

Mrs. Ewing read a paper on "Duties of Married Lady Missionaries" and Miss Kyle read a paper on "Best Method of Conducting Boarding Schools in Egypt," both followed by discussions.

Adjourned to meet Thursday a. m.

Thursday, Aug. 7th, 10:30 a. m. the Society met and was opened with devotional exercises by the President. Roll call was followed by individual reports. The following committees were appointed: On Nominations, Mrs. J. K. Giffen, Miss Kyle and Miss Conner. On Resolutions, Mrs. Finney, Miss Smith and Miss Hogg. On Program, Mrs. Alexander, Miss Smith and Mrs. Murch.

After a short recess the committee on nominations reported as follows: For President, Mrs. Harvey; 1st Vice Pres., Miss Thompson; 2nd Vice Pres., Miss Smith; Rec. Sec., Miss Strang; Cor. Sec., Mrs. Alexander. On Executive Committee, Miss McKown and Mrs. Murch. Report adopted and the named persons declared elected.

Committee on Resolutions reported as follows:

WHEREAS, God in his allwise providence has removed from us two of our missionary ladies, Mrs. S. B. Lansing and Mrs. L. K. Nichol, to their rest, the first after many years of service for him in this land and the latter in the beginning of her usefulness;

Resolved, That we bow in humble submission to this mysterious providence and put forth more earnest effort in the cause of Christ in this needy land and also that we consecrate ourselves more entirely to our Master and strive to live so that when our summons shall come we too shall have an abundant entrance into those realms of bliss.

Rssolved, That the sympathy of this society be extended to the bereaved friends. Report adopted.

A memorial from Missionary Association was received and discussed at some length.

The discussion closed with a motion that a missionary lady, together with the evangelistic superintendent of each district, be appointed to take charge of the zenana work of that district. Motion carried.

A motion that the ladies of each station consult together concerning their work in the station, was carried.

A motion that Mrs. Harvey and Miss Thompson be appointed delegates to the W. General Missionary Society of 1891, was carried.

After prayer by Mrs. Giffen, the society adjourned to meet at call of President.

ELIZABETH N. GIFFEN, Cor. Sec.

CAIRO, August 30th, 1890.

DEAR MAGAZINE—I don't know what word you have had from Egypt or whether you have had any lately. As I am sending off the minutes of our summer meeting I will add a line to let you know how we are and what we are doing. We are all well except Mr. Kruidenier. He has not been well all summer and is now down with typhoid fever.

The Asyoot missionaries have all passed through here more than a fortnight ago, and after opening their schools, they had to close them by order from the Mudeer, through fear of cholera. It is a great disappointment to all connected with the schools there and will injure the work for this term, if not for the year. Mr. Nichol came to Cairo to-day and his baby and its nurse will come on Monday with Mr. Murch's, as they will be passing through on their way to Luxor. Mr. Nichol will make his home with us for the present or until he can make arrangements for taking his little one home. It is just a year to-day since we left our home in St. Clairsville, to return to Egypt. The schools here are to open on Monday, Sept. 1st, and we are looking forward to a busy week.

Sincerely, E. N. G.

The W. M. S. of Westmoreland Presbytery met at Connelsville, on Sept. 9th, at 11 a. m. The meeting was opened with devotional exercises conducted by the President, Mrs. McPherson. An address of welcome was given by Mrs. Gibson; response by the President. The Treasurer reported that the total amount received last year was $1,380.86. 1.30 p. m.—Devotional exercises conducted by Mrs. Dick. Address by Mrs. McBride; Report of Allegheny Orphans' Home, read by Miss Henning; Report of annual meeting of W. M. S. read by Mrs. Garvin; Paper, "Lost Opportunities," by Miss Mabon; Letter from Dr. Johnson, read by Miss Shaw; Paper "Outlook for Prohibition," by Mrs. McBride; Conference, 1st; Different Ways of ministering to Christ, Mrs. Dick; 2nd, Rewards, Mrs. Lapsley. A motion that the society pass a resolution opposing the opening of the World's Fair on Sabbath was carried. 7:30 p. m.—Devotional exercises were conducted by Miss Henning. Exercises by Mission Band of Connelsville. Addresses were made by Rev. Gibson and ministers of other churches who were present. The following delegates to the General Missionary Society were elected: Mrs. Gibson, Mrs. Irwin, Mrs. Thomas, Mrs. Hunter, Mrs. Long and Mrs. Nevin. The following resolutions were adopted:

WHEREAS, God in his providence has permitted us to meet again at a Presbyterial Convention.

Resolved 1st.—That we feel encouraged for the zeal and renewed interest manifested in the work.

2nd.—That the association be urged to make a special effort in the work of supporting our missionary, Dr. Johnson.

3rd.—That we co-operate more heartily with the MAGAZINE Committee in its work, and that we be more zealous in our efforts to increase its circulation.

4th.—That we bow in submission to the will of

God in that He has seen fit since last we met to call to their reward, Mrs. G. W. Morrison and Mrs. Nichol, and that we remember the bereaved ones in our prayers.

5th.—That we express our thanks to Rev. Butler, Rev. Pendleton and Rev. Edie for their excellent addresses.

6th.—That this convention extend their thanks to the pastor and people for their excellent entertainment.

Adjourned to meet at Greensburg on the third Thursday of April.

EMMA B. FERGUS, Cor. Sec.

The semi-annual Woman's Missionary Society of Beaver Valley Presbytery met in the United Presbyterian church at Wurtemburg, September 11th. President in the chair. Devotional exercises conducted by Mrs. Rev. Harper. Roll was then called and reading minutes of last meeting. It was agreed to elect delegates to the General Missionary Meeting in open Convention. A committee on resolutions was next appointed: Mrs. S. A. Long, Mrs. Rev. Winegart and Miss Emma Kennedy.

1.30 P. M. Devotional exercises conducted by the president, Miss Mary Harper. Paper by Miss Birdie C. Glenn, subject, "Cheerful Giving." The writer showed that whatever we give for the cause of Christ should be given willingly and in right spirit. Paper by Miss Maggie Tedford on Freedmen's Missions, giving statistics showing the condition of the colored people of the South. Miss Tedford's paper was received for publication. Discussion on how to enlist all the ladies of our congregations in the active work of our societies was opened by Miss Lucetta Duff. A praise service conducted by Mrs. Rev. Dice was enjoyed by all present. Discussion, "The Importance of Enlisting our Young People in Mission Work," opened by Miss Sadie Houston. Miss Duff read a letter from our missionary, Miss Josephine White. Miss Telford also spoke of a letter received from Miss McGeary telling of the good work done by Miss White.

9.30 P. M. Bible reading conducted by Miss Emma Kennedy, subject, "Christian Work," under the following heads: The Field," "The Work." and "The Workers." Report of the W. G. M. S. by Mrs. Rev. Winegart. Rev. English, who was expected to address the society, was unable to be present. It was agreed to have a conference on the work of home missions. Revs. Houston, Ralston and Telford all gave some excellent thoughts on the work. The following resolutions were adopted:

The allwise God has seen fit since we last met to call from earthly labor three of our much loved workers, Mrs. Sarah B. Lansing, who was our pioneer missionary in Egypt, and by her earnest letters published in our church papers, awakened many of us to the necessity of organized work. For 36 years or more she was a faithful laborer in the field and while we are thankful for this long useful life and mourn her loss, yet we bow in submission to his will who doeth all things well. In mourning the loss of the younger Mrs. Morrison, of India, and Mrs. Nichol, of Egypt, we see something of the mysterious providences of God, who has seen fit to take from our feeble force these two just entering the field so full of life and promise and are reminded of the Saviour's words, "What I do thou knowest not now, but thou shalt know hereafter." Therefore,

Resolved, That we who are left be admonished to greater diligence, for the night cometh when no man can work.

Resolved, That the thanks of this association be tendered to Mr. and Mrs. Telford and their people for their abundant hospitality and kindness in every way.

Society adjourned to meet in April, 1891.

MRS. R. J. BLEVINS, Sec.

The annual meeting of the Woman's Missionary Society of Rock Island Presbytery was held in the church at Little York, Ill., Sept. 2nd and 3rd. Eighteen officers and delegates were enrolled, and the following officers were elected for the coming year: Mrs. Calhoun, President; Mrs. Donaldson, Vice Pres.; Miss Davidson, Rec. Sec.; Mrs. Johnston, Treas. Delegates to the next W. G. M. S. are Miss Minnie McCreight, Principal; Mrs. McClelland, Alternate. The evening session was occupied by an interesting lecture on Egypt, by Miss Anna Y. Thompson, and Mrs. A. M. Nichol. Well prepared papers were read on the following subjects: "The Master Calls Thee," by Miss Mary Seaton; "Napkin Christians," by Mrs. Marshall; "Are Missionary Societies Accomplishing the Object for Which They Were Organized?" by Mrs. Christy; "How to Interest Our Young Girls in Missionary Society Work," by Miss Cross; also a recitation by Aledo. Adjourned to meet at the time and place of meeting of Presbytery.

Sept. 22, 1890. ZILL NICHOL, Sec.

The Woman's Presbyterial Missionary Society of Argyle Presbytery, at a meeting held in Cambridge, N. Y., September 24, 1890, adopted the following resolutions:

That as we recognize in the Woman's Missionary Magazine an important factor in our work, we urge more effort to be made to increase the subscription until it is in every family.

That the ladies of the Argyle Presbyterial Society of the United Presbyterian church, consisting of seven hundred and two members in local societies, in Washington Co., N. Y., petition the Commissioners of the Columbian Exposition to keep the World's Fair closed on Sabbath, the first day of the week. Secretary.

Resolutions of the Ladies' Missionary Society of Unity Congregation, College Corner, Ohio, on the death of Mrs. Mattie Krohn.

For the first time since our organization, we are called to mourn the loss of one of our number. Although the last to come among us, she was the first to be called by the Master; thus we are admonished that our time here is short. "Behold I come quickly.

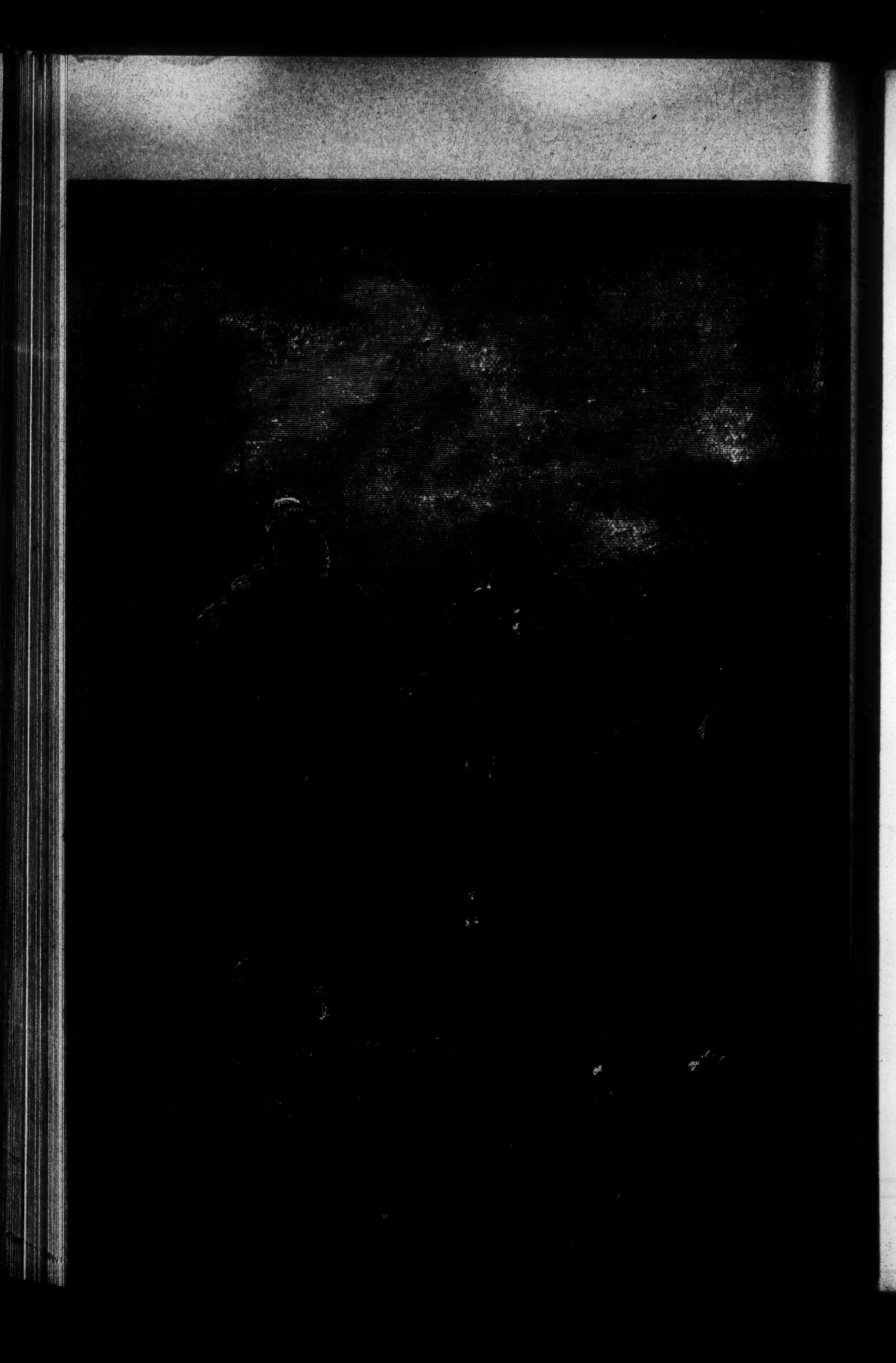
Resolved 1st.—That we bow in humble submission to the Divine will, and say, "How unsearchable are His judgments, and His ways past finding out."

2nd.—That we do deeply sympathize with our pastor and his motherless children, and commend them to the Father of mercies, and the God of all comfort.

MRS. GRIZZELLA RAMSEY,
MRS. MARTHA NEWTON,
MISS JOSEPHINE GRAY. } Com.

The L. M. S. of Concordia U. P. Congregation desire to pay a tribute of respect to the memory of their friend and co-worker. Mrs. Ann Boone, who entered into rest March 18, 1890, in the 75th year of her age.

We bear cordial testimony to her noble christian character, faithfulness and devotion. Her sudden call admonishes us to be also ready and also calls us to greater activity in the Lord's service.

While we deeply mourn our loss, we realize it is her gain. Our sympathies are with the bereaved children and grandchildren, and we commend them to the Savior she loved.

MRS. W. W. KEMPTON,
MRS. OSCAR PARK. } Com.